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601 are used (see terms 8, 9, 10, 22, 23, 24). The former is the
604 closer of the two relationships, and this can easily be correlated with the fact that in this matrilineal society descent is through the mother. The mother's brother accepts economic responsibilities for rites held during his nephew's and niece's infancy and youth, and they, when grown up, accept economic responsibilities towards their maternal uncle, assisting him in various undertakings and providing his mortuary feast. Between a man and his sister's children there is a warm personal relationship throughout life. Friendly obligations between a native and his father's sister also exist, but they are of less significance than those towards his mother's brother. When one member of the former relationship is dancing it is the privilege of the other one to hit the dancer on the back with white lime, and the dancer will then be obliged to give him a small gift, usually tobacco, after the dance is over.

601 The reciprocal term *yaya* used between grandparents and
603 grandchildren (see term 13) is one of the most widely extended ones. Real grandparents have duties at the birth of their grandchildren and contribute food to the feast when their daughter or daughter-in-law gives birth to a child. The relationship throughout life is an affectionate one.

551 A taboo on personal names exists in the *onga* relationship
607 (see term 16). A man cannot mention the personal name of his wife's brother nor a woman the personal name of her husband's sister. They usually refer to each other as the father or mother of so-and-so. But that is as far as the taboo goes. The two members in the relationship can work and talk together and be good friends.

In the *papa* relationship (see term 17) there is no such name taboo. A man calls his brother's wife and a woman her sister's husband by their own name, and the relationship is a friendly one. They are, of course, potential mates in the event of the death of their spouse.

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there. His father was not present. His matrilineal uncle has given the initial feast for him. The women of his own and neighbouring villages have all seen him, patted him, and rejoiced in his arrival. But all these are only the beginning of the rites for the newborn child. The next month is a busy one. Another feast must be held, and medicine and magic must be made to give him strength.

The mother divides her time between nursing him and tending her garden. The first week or two after birth the mother stays home with her child, lying most of the time in the dark house on the bamboo bed with the infant and nursing him whenever necessary. Two or three days after birth she feeds him a piece of baked taro which she has first chewed, and small quantities of this form part of the infant's diet from now on. The baby is not suckled at any regular time, but is given his mother's breast whenever he cries, or the mother thinks he is hungry. During these first few weeks of the infant's life his mother's work in the garden is done by her mother and mother's sister if they are not too old, or a grown-up daughter if she has one, or some other female clan relative. Babies may be born, live, or die, but work in the gardens must go on all the time.

After two weeks the mother of the infant resumes her work in the garden, nursing the child before she goes and immediately upon her return. She will often return earlier than the other women in order to nurse her child. The infant's maternal grandmother stays at home to look after him. When Lagina became pregnant all the women expressed sorrow because her mother was dead. Who would look after her child while she was working in the garden? They expressed this sorrow in the *Grimisi* dance, performed during the first pregnancy rites, by placing their hands on the head of the woman next to them. I was told later that Lagina's sister, Mana, recently divorced, who was living with Lagina, would look after the child. If the mother should be far away